The Greek philosopher Xenophanes, ridiculing this anthropomorphic spirit, was in the way of referring satirically to the Ethiopians, who represented their gods with flat noses, and as of a black colour, and to the Thracians, who gave them blue eyes and ruddy complexions. It may be doubted, however, whether the philosophers themselves rose above this natural tendency. The Stoic divinities are just a personification of the stern method of the Stoic character; and the idle pleasure-loving gods of the Epicureans are the expression of the tastes and desires of the votaries of that philosophy.

In ancient Judea, and in certain modern nations, the people have been kept from falling into such errors, by what professes to be a revelation from heaven. What philosophy never could have effected, so far as the great body of the people is concerned, has been accomplished by what appeared to the subtle Greek as foolishness. In our own country, the light of heaven has been let in upon the dark groves where our forefathers offered human sacrifices, and all ghostly terrors have vanished before it. But error has not always disappeared when it has changed its forms. While the old body remains, it can suit its dress to the fashion of the time and place. Our hearts would now revolt at the very idea of bowing the knee to an idol chiselled by Phidias himself. With minds enlarged by extended knowledge, we choose rather to exalt the character of God ; for the more elevate-d ho in, the loss is our pride offended by being obliged to pay him honour. But while the popular conception of his character never omits these his physical attributes of power, omnipresence, and eternity, it is a question worthy of being put and answered, whether it does not leave out other qualities equally essential to his nature, such as holiness, righteousness, and grace—that is, undeserved mercy bestowed in consistency with justice. We

fear that there ia something repulsive to many in these phrases; no, not in the phrases themselves, but in the very idea which these words embody, and which cannot be, expressed in all their depth of meaning by uny others. While man wishes to believe that there is a God, lie does not feel delight in contemplating a God of infinite purity; and the mind turns away from the view as the eye does from the lull splendour of the rwominy sun. It thus happens, that while, mankind do wish to helie/e that there is a God, they do not wish to believe in the living ami true God.